THE GOLDEN Meane.

Lately written, as occasion serued, to a great LORD.

Discoursing
The Nobleneſſe of perfect Virtue in extreames.

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BRITISH MUSEUM

TO THE BEST VVORthy Reader.

YR: (*as for any other Nobler titles they are but ſeparable Accidents*) *if Vertue be not too partially ouer-*

ſwayed by Fortune, I haue heere caſt into a ſmall Volumne a large ſumme of Loue. Such a loue as is rather warranted by a dutifull obſeruance then any ſhadow of Complement. I may once open my ſelfe when either Opinion is without eares, or Suggeſtion without eyes. Heere you may view and read Vertue perſonated in moderation: heere

heere you may know and proue Moderation to be the life of Vertue. Bee a president to your ſelfe what you ſhould bee; as you are a preſident to others of what you are. It ſufficeth me that I maske in the true ſimpleneſſe of a loyall honeſty, and there ſhall no time ſteale from my remembrance, wherein I will fayle to witneſſe the payment of a due debt

debt of thankfulnesse to one principally great in beeing Nobly stiled in his owne worthinesse.

THE *Golden Meane.*

MEN, as they are all the ſons of their Mothers, are all the ſubiects of miſery; borne to liue few dayes in many dangers, whoſe glory (if they were Monarches of their owne deſires) may be well

compared to their ſhadowes in the Sunne; For, as the bodies ſhadow is at Morning before vs, at Noone beſide vs, and at Night behinde vs; ſo is earthly glory, at Morning or in the prime before vs, in a goodly luſtre; at Noone or in the full, beſides vs, in a violent heat; at Night or in the wane, behinde vs, in a neglected pitty. The difference is amongſt ſome, that at Noone, or in the Meridian of their greatnes, inſtead of hauing their glory beſide them, they are beſide their glory. But ſuch vndoubtedly,

doubtedly, are rather ſtrangers to the bloud of Vertue, then any way indued with the ſpirit of perfect Noblenes. But ſo vnſetled are the grounds of frailties courſes, as here is yet not the totall ſum of being miſerable. If men could as well frame their mindes to their change of fortunes, as their change of misfortunes doth corrupt their mindes, greatneſſe would as truely welcome calamitie, as the baſe doe reioyce in being great. Heereunto not the outward actions of the body, but the inward temper

of the minde must be framed, since the first are but hand-maides to the latter. Euen as one lying in the bed of visitation & death, doth not therefore die because hee is sicke, but because he liues (for the depriuation of life is death, not sickneſſe) so the minde of man diuided by the consumption and disease of humor, being touched with affliction, is not therefore miserable because it suffers misery, but because it hath once tasted (and bin lifted vp to) happineſſe.

The Golden Meane, so

aunciently commended, is onely there perfectly obſerued, where true Wiſedome and true Nobilitie are the ſpeciall ornaments of a prepared minde: In which, if thoſe two meet, is figuratiuely included an alluſion to the Sea: which, though clouds raine downe into it waters from aboue, and waters ſend flouds here beneath, yet doth it retayne all, either without loſſe of ſaltneſſe, or any ſhew of ouerflowing: The minde of a Wiſe and Noble man is ſuch, that what or how many guſts and tides of

aduersity assault him, they may at all times rather arme, then at any time oppresse him, since his resolution cannot ouerflow with the rudenesse of passion; for that his excellent and refyned temperature will euer retaine the salt of iudgement and moderation; the one prouing a *Wise*, the other a *Noble* man.

In sorrowes or aduersities nothing is so fearefull as feare it selfe; which passion of weakenesse is so below the heart of vertue, that a minde trained vp in the exercises of honour,

nour, cannot as much as let fall one looke to behold it. If it be inquired what it is, or to what vse full ende, either of ease or pollicy, it may be imployed? in the first will be found little lesse then a desperate baseneſſe; in the latter nothing more then an vngrounded desperateneſſe. A man in the float of prosperitie to feare that he may fall, argues both the distruſt of his owne merite, or the danger of his disposition. A man in the ebbe of his plenty, to feare a worse mischiefe then that of being poore

or despised, argues both his vnworthinesse in procuring, & his impatiencie in bearing his fortune.

Feare with hope, is the readie witnesse of basenesse: Feare without hope, the proclaimer of folly. And if there can be any miserie superlatiue, or if it were possible that there could be an extreame in measure, it is in the feare of those twaine; yet doubtlesse the heauiest of the two torments is to feare without hope. Either of which, to a minde Noble & vertuous, are so much a stranger, as there can.

cannot be found an interpretor, who to an honourable resolution can inforce either the construction or vnderstanding thereof. For it is as meerely impossible for a great and excellent spirit to conceiue thoughts tending to baseneſſe, as for the base to apprehend the singular designes belonging to the Noble minded. Soone then it is to be obserued, that the distinction betweene a worthy and a seruile person, must be rather found out in the qualitie of their mindes, then the command of au-

thority and complement. In which it is alſo further to be obſerued, that in the compoſition of their mindes, there is as great and exquiſite choiſe to be made, aſwel how as wherein the excellency of ſuch a compoſition muſt bee remarked. The ſeruile weakenes of ſuch, whoſe education, nature, experience, and wiſedome cannot claime any prioritie in deſert, is ſo great, as it onely ſhewes that it diſtaſteth not calamitie, ſo long as it is full fed with the happineſſe of plenty and eaſe. In the worthy and

and desertful it is nothing so: for they truely considering the custome and necessitie (as they are men) of feeling change of states, doe euer arme their resolution before it come for calamitie, as when it comes, in it, against calamitie; wherein if the great and vertuous accidentally (not to speake of diuine prouidence) fall, they therein chiefly shewe the vertue of their greatnes, and the greatnes of their vertue, in that they know they then feele no more then at all times they were ordained to beare. Such

referre all accidents of infelicitie, to the incidence of their frailtie; measuring that being Men, they are but the miseries of men that befall them. It was (not to be tedious in examples) a wonderfull nobleneſſe and conſtancy in *Iſocacius*, a chiefe man of *Antioch*, who ſtanding at the Barre of iudgement, was ſpoken too by *Poſaus* the Soueraigne, who ſaid: *Seeſt thou not* Iſocacius *in what plight thou art?* ISOCACIVS anſwered him, *I ſee it* (qd. he) *and maruell not; for ſince I am my ſelfe humane, I am come into an humane*

humane miſerie.

Rare and wonderfull was the courage and temperance of this vnimited Nobleman: and ſurely, where the minde is conformable to remember it is carryed in a body of Fleſh, Diſcretion is the plotter, and moderation the actor of a notable worke. This worke, as it is to be continued with ſingular fortitude, ſo muſt there a foundation be layde of an eſpeciall wiſedome; for he who will climbe to the full height of deſerued glory, muſt aſcend by the degrees of deſer-

deseruing fore-cast: which fore-cast, is euen the ground-worke or basis of *perfect Vertue in extremitie*. It behoueth then a Noble and wiseman so to order the frame of his minde, that in what Sunshine of greatnesse soeuer he be, he may euer expect a storme to ouercloude his eminence. And this is to be done by iudicially examining, what the greatest temporal blessings approued by the vulgar opinion, in their owne properties are, and how subiect to monthly, daily, houreely alteration: As what riches

riches are they (as wealth is vnderſtood) whom pouertie and famine may not ſuddenly follow? what honour is that (as pollitique dignitie is vnderſtood) whoſe power, whoſe largeneſſe, whoſe dependences may not be followed by blemiſh, by enuy, or by extreame contempt? what Kingdome is that (as commaund and worldly gouernement is vnderſtood) to which may not ruine be ordained, depopulation, and miſchiefe?

Proſperitie and aduerſitie are not by long times often ſundred; for ſometimes

times is scant an houres difference betweene a Throne and a Cottage: *whereby all men may know that the condition of euery man is changeable; and the wise may know that whatsoeuer may happen to another, may happen to himselfe.*

In auncient Records *Pompey* for wealth, *Seianus* for honour, *Ptolomy* for Kingdomes, are memorable: yet was *Pompey* for all his wealth poore, & begd. *Seianus* for all his honour disgraced and executed: *Ptolomy* for all his Kingdoms forgotten & extinguisht. If we would inquire into

into our owne moderne Chronicles; we may read of *Woolsey* the Cardinall, abounding in riches and abounding in miserie: ROBERT, Earle of ESSEX, propt vp in honours, and cast downe by enuie. Many of the *Henries*, Kings of much power and small fortune: other our Histories mention, who might as fitly be heere induced, but that those beeing freshest in memorie, and all within the compasse of one age, will sooner stirre vp our hearts, and worke an impressiō in our beliefes, then

others who are with vs of leſſe credite, becauſe of more antiquitie.

Another effectuall conſideration to the building of this excellent worke of a reſolued and prepared minde, is euen in the foundation to be thought on. For if there be no certaintie in VVealth, in Honour, in Soueraignty (in the fruition of whom, chiefely, if not onely, reſteth the Paradice of an earthly Heauen) much leſſe aſſurance may be dream't of in any inferiour pleaſures: for which a wiſeman (who is the true Nobleman) ought thus

thus to resolue, that he is not lord of his owne mind who is vndaunted, as long as his fortunes are ministers to his will: but when he is cast downe, or rather cast away in his hopes, vndone in his expectation, set below his owne heart, vnfriended, and the subiect of vncomforting pittie: Hee then who now witnesseth by his moderation in those sadnesses, the courage of his Nobleneſſe, by the Nobleneſſe of his VViſedome, is both perfectly wise in being so courageous, and as perfectly couragious in beeing so noble.

noble. It was well ſaid of one, that *A calme Sea and a faire VVinde proues not a Sailers skill.* A ſure Pilot is proued in a doubtfull ſtorme, and a wiſe noble minde is truely tried in the ſtorme of aduerſitie, not in the calme of felicitie. Fortune enuies nothing more then a ſetled and well gouerned reſolution, and ſuch a Marriner deſerues remembrance to poſteritie, who in Ship-wracke dies, imbracing the Maſte, rather then hee who faintly for feare of drowning leapes into the Sea.

Laſtly,

Lastly, if neither the respect of the instabilitie of humane endowments, neither the regard of honor, being prone to fall, nor the vnstaidnesse of Kingdomes (the Scepter beeing the highest flight of Ambition) cannot imprint in the minde an abandoning of it selfe, by reputing earthly delights and acquisitions to be in their owne nature, as in their owne nature they are, passable and vncertaine; yet may the sureness of paying a debt (which cannot be excused) to death, be a mayne and singular motiue to a noble

noble and wise man, for sufferance of all changes of conditions and estates, with the sweetely-vnited blessings, *Iudgement* and *Content*. He that remembers that hee liues a life, cannot but forethinke that hee must dye a death: If hee looke into what life it selfe is, hee shall finde (by experience of the past, and proofe of the present age) that it is none other but a iourney to death. If a man examine the scope of his owne desires, they will fall out to be a desiring to hasten to his graue. Death and the graue (two tor-

tures

tures to the memory of worldly foolish men) are the onely principall ends to which the vanitie of pleasures runne at: For men in wealth, in honour, in gouernment, desire the time to come; the one in hope of increase of his gaine, the other of his greatnesse, the third of Empyre. So what else doe they but couet by growing elder in dayes, to flye to the full race of their liuing, which is death? Of this a true Noble-man should not, and a true wise man cannot feare. It was an answer (worthy the speaker)

ker, of the Philosopher, who hearing of his Sonnes death said: *When I had begotten him I well knew hee should dye*: and who would be so ignorant as not to confesse that whosoeuer is brought out of the wombe is destined also to the sepulchre of the earth? To a man prepared by the light of the minds vertue, this is euer seeming necessarie, as well willingly to restore that when it is required of him, though it were by death, as to enioy that which is giuen him if it were his life, since one being borne into the one, cannot

cannot escape the other. The Minde should euer keepe measure, what of necessitie it must suffer let it not feare: what is doubtfull that it may suffer, let it alwayes looke for: So shall it not be afflicted before afflictions doe come; nor vnprouided when they are come.

All men, yea all things, must be freed by an end, though the end bee not a like to all, neither in manner or time; some forgoe their liues in the middle of their time, some in the dawning of their life, some liue till they are euen wea-

ry of liuing, ſome dying naturally, ſome violently, others enforcedly, many (in reſpect of men) caſually, but all at ſome time dying. In this kinde then it is queſtionable, whether it bee more fooliſh not to know, or more ſhamefull not to imbrace nature: Hee that liues well needeth not to feare the vglines of death appearing in any forme; or in any diſguiſe; if he firſt reſolue, that whenſoeuer or howſoeuer hee comes, yet it is but death, and it muſt come.

Some one that is to tra-

trauaile of neceſſitie vpon the hazard of his life, vnto Conſtantinople by land, being vnexperienc't in the dangers, and the many miſeries of his iourney, for his better inſtructions, ſeekes comfort in the counceli of another, who hath bought knowledge of the way with the price of many weary and diſtreſſed paces, and being come, learnes this for an approued certainty, that firſt the iourney it ſelfe is long and tedious, the way troubleſome and vneuen, the change of ayres infectious and vnhealthy, the deſarts

waſt and vncomfortable, directions chargeable and vncertaine, here theeues prepared to ſpoyle, there beaſts ſet all on rauine, ſurety no where, danger on all hands, and what is the worſt of theſe aduentures; if hee obtaine the ſcope of his deſires, and arriue euen to the furtheſt of his iourney, yet ſhall he there finde a Turke that is Emperour, cruell in nature, boundleſſe in command, faithleſſe of truth, treacherous and full of the bloud of Chriſtians: what comfort reſteth to bee hoped for from this afflicted trauailer

uailler, or what ſhould he doe? To gee is the hazard of life, to ſtay the certainty of death: now the Noblenes of Wiſedome muſt direct, & the Vertue of Nobleneſſe incourage his reſolution, to reſolue a ſteaddines of minde to countermaund the heauineſſe of both fortunes: And it behoues ſuch a man, ſo trauailing, to be prepared, aſwell to beare danger when he meetes with it, as to be inſtructed before, that there is danger to be met with. In like manner is euery man borne to greatneſſe, ſo likewiſe borne to

iourney to death. To which ere he come, (death being the furtheſt home of all our trauailes) wee muſt know that wee are to paſſe through the miſeries of mortallity, and particularly informe our ſelues that life it ſelfe (how ſhort ſoeuer) in reſpect of it's frailty, is long and tedious, the manner of liuing troubleſome and vneuen, the change of eſtates infectious to the minde, vnhealthy to the ſoule, the wilderneſſe of opinion and iudgement waſted by the cauſe, and comfortleſſe in the effects of folly: dire-

directions to reformation chargeable, if wee respect our ignorance, vncertaine if wee remember our wilfulnesse: Here on the one side are theeues, euen our affections to spoile vs of vertue; there on the other side Beasts, which are defects of reason, set on to deuoure vs; euen our manner of liuing is a baite to allure vs from the surety of life, and when wee are come to the deadly sicknesse that must finish our course, the worst of euill is, that hauing past all the quicksands and perils of life, wee haue within vs

death it ſelfe in our owne conſciences to bring vs to death.

Nothing is left therefore to a man borne to liue, but a ſtayed and a ſure reſolution to be armed to die. In which hee is to care, not where hee ſhall die, or in what manner, or in what eſtate, but that hee muſt die, and in what minde, and in what memorable vertues.

Heere, the foundation to the erecting the Maſter-piece of the *Golden Meane* being layd now vpon theſe or ſome other conſiderations, not much diffe-

differing from theſe; a Noble wiſe man is then to know his owne worth, wherby calamity may not caſt him ſo downe, as that hee cannot call to minde that hee hath beene once happy; as greatnes might not ſo lift him vp as that hee ſhould be ſecure that he could neuer be vnhappie.

It is much needfull that worthy perſonages hauing merit to commend their bloud, and birth to make goodly their merit, ſhould in ſuch ſort be both knowers and directors of their own vertues,

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as neither honorable eſtimation ſhould ſo purchaſe the opinion of vanitie, to be blowne vp with the ſimplicitie of pride; neither a too low diſcent to the weakeneſſe of ſeruilitie, that they are become the miracles of pittie. He that knowes himſelfe, not that he is ſo much a great man as a good man; knowes likewiſe it is a labour of as rare deſert to preſerue *Goodneſſe*, as to finde it; as on the other part, the meerely ambitious rather ſtudie to finde greatneſſe, then being found and enioyed to preſerue it. Such prin-

principles ingenerall, being by a discerning iudgement contriued, the contriuer cannot be far from the parts that leade to this *Golden Meane.*

It is many times seene that those who leade their liues according to the measure of their will and power, doe not measure their will and power according to the frailtie of their liues; yet certainely they lead an euill life who are still beginning to liue, for that life is euer vnperfect which hath learned but the first onely rule to goodnesse: certaine other, then

then chiefly begin to liue when they are certaine to end the race of ſo liuing by death; and ſome alſo there are, who end their liues before they can well be ſaid to haue begunne to liue.

Moſt men ſubiect to thoſe vnhappineſſes, like things floating on the water, doe not goe, but are carried; not the counſell of prouidence directs their ſteps to goe by the ſtaffe of diſcretion, but they are wholly rather carried by the violent ſtreame of opinion and conceit, preciſely termed Humour.

Humour. To vnmaske the vizour that hides the deformitie of this cuſtomarie vileneſſe, much guilt is to be laid on the change of the times, or indeed on the change of men in the times. For, whiles the World was yet in her infancie, neither was ſuch plenty of temptation to inuite, neither was vanity ſo plentifull to tempt the happineſſe of that age to the miſeries of this: But as dayes grow more numberles in number, ſo men in thoſe dayes waxed more irregular in manners: which irregularitie of

of manners, increaſed by the deprauation of reaſon in men of all conditions; in fooles euer, in the wiſe often; for euen the wiſe do themſelues, not ſeldom ſuffer an eclipſe of reaſon.

The difference that is, is for that ſuch a defect proceeds rather out of the firmitie of Nature, then out of any ſubiection of the minde: for, where the minde is ſubiected to the groſſenes of errour, there doth the man ſo for the time (ſo ſubiected) forſake the courſe of Wiſedome, which like a fixed Starre ſhould (how ſoeuer the

the heauens moue) be vnmoueable, and vnmoued in the Center of his place; and ſuch as ſo is, is truely ſaid to be true *Nobleneſſe*, true *Vertue*, true *Wiſedome*.

Euen as one that is to frame a goodly building on a delightfull plot of ground, doth firſt prouidently forecaſt aſwell of the hazards and hinderances that may come, as the charge which daily muſt come. Amongſt which muſt principally be conſidered, the title of the right, and what claime may be layd thereto, and what

what meanes may be vſed to remoue that claime. Then the neceſſitie of prouiſion, the caſuall change of weather, the wearineſſe of working; for all which, if interaccidents of extremity ſhould happen, remedies for the ſame muſt be thought on. So a man in his minde wiſely reſolued to the building of this excellent frame of the *Golden Meane*, on the plot of a prepared reſolution, muſt endeuour to prouide cures againſt the fates of extremitie. A few of which extremities that doe many times aſſault the temper

temper of a Noble vertue, it ſhall not much differ from the purpoſe and preſent to point at.

With men of Honour and Nobilitie, the chiefe misfortunes that can, or doe vſually, happen, are either *Diſfauour*, *Neglect*, forfeite of *Eſtate*, *Baniſhment*, *Impriſonment*, or *Death*. The remedies againſt all which, ſhall eaſily in perticular bee ſubſerted.

Sixe Miſeries that may befall a Noble man.

Diſfauour, often times comes either through *Priuie malice*, *ſelfe-vnworthyneſſe*, *Enuie*, or ſometimes through the variableneſſe of

1 *Diſfauor.*

of an vnguided Prince
inclination: To each o
thoſe, a wiſe man may, an
a good man will ſoone ap
ply a medicine, and in tha
a recouery. To deſeru
the grace of a Prince is a
honorable happines; ye
is not the loſſe of it (bein
once deſerued) a miſery;
eſpecially to vviſe men,
ſince vviſe men may bee
made ſubiect, but neuer
ſubiects to miſery: cala-
mity may exerciſe, but not
ouerſway their vertues:
misfortune may bee an
vſurping tyrant to paine
them, but neuer a recei-
ued ſoueraigne to com-
mand

mand them: If the Prince his gracious fauour be loſt through the *priuie malice* of ſome, who fill the eares of Maieſtie with the diſcord of ſlander and vntruth, grounded vpon the ſandy foundation of vncertaine diſcontent, or diſhonourable reuenge, then hath a wiſe Noble man, out of thoſe very wrongs, ſtrong arguments to perſwad his reaſon, that there is much reaſon why hee ſhould be perſwaded to moderation: for being innocent of any voluntary action or intent that might make his faith queſtionable,

Priuie Malice 1. cauſe of Diſfauour.

ſtionable, or his ſeruic
dangerous, or his merit o
leſſe value then a voyc
of generall commenda
ons, hath formerly vvi
neſſed, his owne cleerene
may euer reſt vpon the vn
moued pillars of his own
Noble integritie.

Selfe-vnworthynes, 2. cauſe of Diſfauour.

Where a man in grac
with his Soueraigne falls
from it by a *ſelfe-vnworthy-neſſe*, it is far otherwiſe: &
vndoubtedly, whoſoeuer is
ſo impoiſoned with the diſ
eaſes of his minde, or the
infirmity of his body hath
great & principal cauſes to
moue him to ſeeke for re-
medy againſt the diſperti-
on

n of the one, & the aſper-
ion of the latter. To this
elfe-vnworthynes, either in
minde or body, may be re-
erred *Ambition*, the Mo-
her of diſloial plots & pra.
tiſes: *Diſcontent*, the Nurſe
o conſpiracies; *Couetouſ-*
es, that kindling fires with
he fuell of *Monopolies*, is in-
orced to quench them
with the teares of diſgrace,
and that which ſoone fol-
lowes thereon, Contempt.
Vaine-glory, or *Pride*, which
whiles with *Pompeys* minde
it cannot brooke the title of
a ſuperiour, is with *Pompeys*
fortunes caſt downe beneath
the pittie of their equals.

Faction,

Faction, vvhich like
fooliſh flye in the candl
labours her owne deat
with other diſeaſes, to
many to be tediouſly rec
ted: or to this *ſelf-vnwo
thineſſe*, through the infir
mitie of the body, whic
more eſpecially conſiſts i
action, may bee referre
Ryot, in all men a madnes
in Noble men a blemiſh
and to good Princes moſt
diſpleſant; or Quarrelling
which euer brings danger
with too late repentance
or Wantonneſſe, the ouer-
throw of many goodly
kindreds and familyes; o
Scurrilitie, with other ſuch

like.

ike. Since when mention s made of the vnworthi- neſſe of body, it is not any defect in Nature, or natu- all proportion, but in manners outwardly acted: for many times it is com- monly ſeene, that where Nature hath fail'd in ſome parts of the outward man, ſhee hath oftentimes ſup- plyed thoſe wants with a pregnancy of minde.

A preſident whereof is (not to borrow of aunci- ent Hiſtories) euen in the CHRONICLES of our pre- ſent memories, in the per- ſon of ROBERT, the late Earle of SALISBVRY,

a man whose vnceuenes
shape was perfected wi
the perfect furniture of
reaching and industrio
wit. So was the crooke
nesse of *Æsope* mad
straight in the sweetne
his inuention. And *Socra*
tes, that odde man of *A*
thens, is said to haue sai
of himselfe, *that educatio*
& Art in him, had change
the course of Natures v
furnished workmanship.

Of these, and such im
perfections of body, i
is not heere intended, bu
of such as by their own
selfe-vnworthines in body
in minde, & often in both
doe

doe looſe the intreſt, their Blood, Birth, and Nobleneſſe (being noble indeed by thoſe both) hath in their Princes opinion.

A remedy againſt *ſelf-unworthineſſe*, muſt be found out in a *ſelfe-reformation*; which being ſincerely performed, the follyes of the paſt times belong not to the reformed.

If one ſhould call ſuch a one (as hath bin knowne for a notorious robber) Theefe, being certainely ſorrowfull, penitent, and accomptable for all his errours in that kinde, doubtleſſe it were much indiſ-

cretion in the Agent t
ſpeake ſo to him, & mo
in the Patient to eſteem
it as ſpoken of him, ſinc
wiſe and good men as the
do not repute thoſe thing
theirs which they haue no
done, ſo muſt they neithe
acknowledge for their
which they now preſently
doe not. *Non vocamus a
noſtra quæ non ipſi fecimus
at quæ non ipſi facimus*, a
the right ſence of the olde
Verſe contayneth.

So then: Hath a great
PEERE loſt his Princes fa-
uour, becauſe he deſerued
to looſe it? let not this de-
iect or caſt him downe in
minde,

mind, since as by a change from good to worser hee forewent his Princes loue, or rather his Princes loue-him; So yet by a change from bad to better, he still is worthy of a repossession of that loue, though hee repossesse it not: And what worth cannot be seen by the publique little eye of the great world, by reason of his being clouded from the Sunne of his life and glory, his Prince; let it bee so much the more seene by the priuate great eye of his own little world (euen himselfe and his owne comforts) and teach

him to know the difference betweene a great and a good man, the one preferring vertue onely for greatnesse, the other preferring greatnesse for the greatnes of vertue onely.

Enuy the 3. cause of *Disfauour*.

Another cause, which not seldome procureth *disfauour* from the Prince, is that old enimie to desert *Enuy*, who is so auncient a Courtier, and so tryed in the passages of all ages, that such a man as is in fauour with his Soueraigne, deseruing so to be, and imagining himselfe to bee without the compasse of *Enuy*, is too securely, &

in

in that ſecurity, too ſimply armed againſt his owne ruine.

Heere now is a broad path, leading, or more truely teaching the ready courſe to the excellent meane of *Temperance* and *Moderation*. Euery man ought to reioyce and ſolace himſelfe in his owne perfections: for it is as beaſt-like not to know his proper value at all, as it is diuelliſh to know it too much. *Humble-Pride* is a proud humilitie, and ſuch as exerciſe it with innocence rather then curioſitie, doe but ſhew the diffe-

rence betweene a nobly and generous, and a basely fantasticall Nature. Whereby then should a man be perswaded that he is an imbracer of vertue, more then in that hee is prosecuted by the restlesse venome of the enuious.

Hath this secret mischiefe displaced any desertfull fauorite of the benefite of the fauour royall assuredly hee hath little cause to distaste it any thing, or to be moued from the commendation of a resolued minde, that as hee shall by tempering his disgrace vvith suffe-

rance, increaſe the honor of his merit, ſo ſhall hee giue matter ſtill of more enuie to the enuious, who are oftentimes as much afflicted with the patience, as they are with the proſperitie of the party enuied.

It is better to be enuied then pitied: pitty proceeding out of a cold charitie towards the miſerable: enuie out of a corruption of qualitie againſt the vertuous: If it be obiected that the loſſe of a Princes fauour, through the inſtigation of ſome enuious oppoſite, hath

moſt cauſe to afflict a noble minde, in that his enemie hath preuailed against him; the ſame reaſon may be anſwered with the ſame reaſon. That ſuch an enemy cannot be ſaid to preuaile, who fights with the weapons of a diſhonourable treachery; and what greater triumph or conqueſt can a Wiſe or a Noble man wiſh to enioy, then to torment his aduerſary with the perfections of his vertue? But in the meane time *enuy* ouerrules? True, and heere is an inducement to a ſteady moderation, in that it is

but

but *enuy*. But the Princes fauour is by this meanes lost? So is a Noble mans selfe-worthinesse by the same meanes found: and it is a greater blemish to the iudgement of a Prince so traduced, not to examine the particulars why he doth reiect a worthy subiect, then to the subiects worthinesse, without particular examinations from his Prince to be reiected. So neither then should *enuy* remoue, but for that it is *enuy*, confirme and strengthen a noble resolution.

The Princes inconstancy, the last cause of *Disfauour*.

Sometimes the *variablenesse of the Princes inclination*, his addiction to change from royall Vertues to horrible Vices, is the reason of his *disfauour* with those who are of the best desert: Such and of such conditions were in *England*, RICHARD *the second*, in *Rome*, NERO, in *Sicile*, DIONISIVS, and such are for the most part all Tyrants, who if they exercise not their tirannies ouer the liues, yet certainly exercise it ouer the harts of their faithfullest subiects. Such Princes are rather vvanton in their fauours

fauours then iudicious, and the weakeneſſe of vertue is the cauſe of that depriuation of iudgement. How happy is that man who hath loſt that grace (with a Prince of that condition) which he may reſt confident he neuer ſurely had?

And aboue many other motiues, this is moſt generall and moſt effectuall to rectifie a wiſe mans minde, for ſuch a one as layes the foundations of his hopes on the mouеable ſandes of his Princes fauour, is like a fooliſh Marchant that aduen-

tures

tures all his substance in a broken vessell: and hee that relyes on the vnhappinesses of such fauour, must of necessitie banish all Noble resolutions from his dissignes, for it is a headlong folly, and a wilfull detraction that such a one seekes, if he doe not as well resolue to endeuour to preserue and continue his Princes grace, as to finde and enioy it.

Now this is a direct, or indeede indirect running away from the maine worke of goodnesse: for to as many vices as the Nature & life of a wicked man

nan may be inclined, to
o many muſt he addreſſe
imſelfe to be a bawd, if
ot an actor in them; and
f all vnhappines this is
he firſt. Certainly good
Clarkes haue ſaid, and ex-
perience doth vvitneſſe,
hat an exact Courtier is
eldome a good man; for
not to ſpeake of generall
normities in particular;
Courtiers are moſt times
giuen ouer to thoſe two
wonderful madneſſes *Pride*
and *Riot*, Pride counte-
nancing their Riot, and
RIOT making glorious
their Pride. What a bleſ-
ſing (for it is more then a

hap-

happineſſe) the ſhunnin
of thoſe common errors
the wiſeman will ackno
ledge, and the fortunate
Noble may proue.

Quinquennium Neronis.

Princes ſometimes a
vnguided in their di
poſitions, and then he
who is neereſt in fauo
is in greateſt danger of hi
place, which happenin
many times, puts him
many feares, in ſo much
as euen the ground work
that beares vp his ambi-
tion is ſhaken with euery
breath of an vnpleasan
word: And what miſerie
then can that be, to be ou
of this miſerie; eſpecially
when the Prince is of

changeable and deuided
minde? So that hee that
will ingeniously looke into
the worst of a Princes dis-
fauour (himselfe not de-
iected of vnworthynesse)
may likewise ingeniously
confesse that there is
much gaine in such a losse.
Of other miseries (which
are so reputed amongst
men) that may happen to
a Noble person, *Neglect*
seemed another; that
is, when his seruice for his
country, or aduise for the
state, or indeuours to con-
tent his Soueraigne, are
either not commended, or
at least not rewarded; here

Of *Neglect.*

is

is required indeede much
vertue to conquer that
part of man vvhich is
meerely man, and to stand
resolute vpon the gard of
his owne worthynesse. This
Neglect in a Prince, comes
from an insensible ingra-
titude, or wans of decer-
ning quicknesse in the fa-
culties of his soule. If from
ingratitude, (a sinne hard
full in all men, but in
Kings, estates, or gover-
nours horrible;) then the
fortune, or (if you so plea
to terme it) misery of *Ne-*
glect is easie to be borne
for by how much a Prin
is vnthankfull in rewarde

the ſeruice of his ſubiect, by ſo much the more is hee ingaged to all memories of being a diſhonorable debtor.

And though a man is bound to pay the beſt of his ſeruice either to his KING or COVNTRY, in the ſafety of the one, and preſeruation of the other, and dutie to both, yet ſo are both his KING and Country interchangeably bound to fauour, cheriſh, and reſpect worth in a worthy deſeruer. But if *Neglect* proceede out of a want of iudgment, or a decerning Vertue, then hath the neglected

neglected much mo
cause to beare that iniu
A man is not to expe
thankes from a Oxe, o
Horse, for feeding, lic
ring, dressing and smoo
ing of him, because it
an Oxe or a Horse
whom hee doth it. True
a gouernour of peopl
that can eate, clothe a
feede another mans l
bours, and cannot giue a
knowledgement at leas
him who by the workin
of his braines, expence
his bloud, and consumpt
on of his estate, or such lik
seruices, doth in peace
feede and clothe his Kin

an

nd Country, such a ruler
ffers, in this, little from a
east, that hath not rea-
n, or at least the vse of
eason.

But if *Neglect* come
om the vnsteddinesse of
he common people, then
is nothing strange: for
s they are wonne in an
oure, so are they lost in a
inute; & whosoeuer co-
eteth popular applause,
r depends vpon the prai-
es of the vulgar, doth with
he dogge in *Esope*, *Amit-
ere carnes, captare vmbres*;
mbrace clouds, and beget
Centaures; and doth iustly
deserue no commendati-

ons

ons at all for so seeking
be commended.

If yet it be fit to inqui
further into the maine co
struction, what, or of wh
value and moment th
Neglect is, experience
others will learne vs to
Schoole-masters to p
selues: for let a man be
uer so iminent in autho
tie vnder his PRINCE,
him haue what greatne
he can imagine, and wh
adoration and reuere
the humilitie of the pu
lique wonder can giv
Let his words be obseru
as *Oracles*, his comman
as *Lawes*, his displeasu

s *death*, yet with the flight
f a thought if vpon ſome
iſlike grounded or vn-
rounded, the King at any
ime ſhorten his Royall fa-
our, or the Law in any
oint take hold on him,
hereby hee appeares to
he iudgement of the
orld, to bee entring into
he way of miſerie, how
enſibly and how ſoone
all he feele an alteration
f thoſe large flatteries
hich the ſeruilitie of the
ncertaine people promi-
ed?

A witneſſe hereof in his
ime was, and in this time
ay be, *Iohn*, that great
and

and last Duke of No
THVMBERLA
whose pride and
were at once hastened
the too much confide
he had in the harts of
Cominaltie; with
speed was hee disgra
of his Soueraigne, for
ken of the Lords, and
spised of the multitud
who is onely couetous
any Nouelrie, though
be change from the go
to the worst? A iust m
therefore (whose sound
nesse of minde like
Centre of the earth stan
euer vnmoued) by
light of those few prec
de

ent reasons may vnder-
and how easie it is for
he popular iudgement as
ell in distinctions of mi-
eries as of happinesse to
rre: for as they account
states and conditions mi-
rable, which are not su-
ained with the vanitie of
utward glory, or fulnesse
f substance; so doe they
ikewise reckon that feli-
ity the truest happinesse,
hose dignitie and migh-
inesse is like the blazing
tarre, for the present, as
trange as fearefull: and
or a wife, a good noble
pirit to be de[illegible] with
he *neglect* of loue in such
creatures,

creatures, would be stro
proofe that hee neuer h
the perfect reliſh eyth
of perfect wiſedome, p
fect goodneſſe, or perfe
Nobilitie.

Forfeiture of Eſtate.

Like as hath bef
beene ſaid of *Neglect*,
much or more may
inferred of that miſe
called the *forfeiture*
Eſtate, that is, of all ſuc
plenty or fulneſſe of te
porall ſubſtance, as wi
worldly men the nam
and poſſeſſion of riche
doth include. Of all
ther miſeries this in t
iudgement of ſuch as a
not truly directed by tru

iudgeme

iudgement of such as are not truely directed by truest iudgement, is reputed the most miserable: Insomuch as most men thinke, and so thinking, foresolue, that *Death*, in any forme, is much more tollerable then beggary (for so they terme pouerty) by any casualty.

One example or president to both Noble and vnderstanding men, of what commendation the abandoning of rich fortunes, being reported by *Quintus Curtius*, may be remembred with immortall glory, of *Abdo-homi-*

nus, a poore man; rich in all plenty, except plenty of riches, to whom *Alexander* of MACEDON, proffering the Kingdome of *Sidon* to him, who was beefore but a Gardener, was by him refused, who replyed that hee would take no care to loose that which hee neuer cared to enioy. The Historie is worthy, & the answere full of obseruation, and will bee euer memorable.

Of all other things, free spirits & wise men should least respect the losse of temporall wealth, which is no part of a man.

Riches

Riches were fitly by the Philosophers called *bona Fortunæ*, vncertaine endowments; to figure vnto vs, that as fortune is euer variable, so should her benefits bee reputed but vnconstant friends: in regard whereof they were excluded from the gifts as well of the body as of the minde, that is, neither Health, Beautie or vertues of any sort, did neede the ornament of those gifts of Fortune.

A good man, if of his owne industrie and merit, hee hath purchased vnto himselfe wealth, hath little

reason to grieue at the losse of them, since he remaines still as perfect in the cunning of gayning as when he first began: but another of more aboundance, whose possessions come to him by inheritance, without any care of his owne, he hath no reason at all to distaste the seizure of his estate, since he doth forgo but that which hee neuer laboured for. Truly in respect of this it behoueth euery resolued minde to beare the courage of the wise man of GREECE, that said, he at all times carried all what was his with him

where

whereſoeuer he went.

Wiſedome, *Temperance*, *Valour*, *Iuſtice*, are the ſubſtance and hereditary poſſeſſions of a perfectly happy man, and theſe *riches* cannot bee forfaited, except by a decay of Vertue, they cannot be ſeized except the owner caſt them off, they cannot ſuffer contempt ſo long as they bee nouriſhed in a noble minde. Indeede *riches* are to a good man like a light ſilken Cloake vpon his backe, who is elſe prouided againſt the extreamitie of colde with warme furres: So hee that hath his owne

goodneſſe and reſolution to warme him in all winters of aduerſitie, needes wealth but as a thinne ſilken Cloake vpon a furred Gowne, rather to ſhew the vanitie of his diſpoſition, then any vſefull imployment to the ſuſtenance of life.

If nature be prouided for againſt hunger with meate; againſt froſts with apparell; againſt contempt with comelineſſe, the deſire of money or large Lordſhips, argues but the baſe filthineſſe of an vnſatisfied couetouſneſſe.

There

There may be obiected, that ô my estate being forfeited, mine Heires are beggard, and the antiquitie of my ancestors house made the spectacle of ruine.

This being admitted, it is soone answered, that the houses of most continuance, and personages of Noblest births account that antiquitie of best estimation which is deriued from the longest discent, in which they shall finde, that the first of their honors were gotten by him, who was in as low an ebbe of fulnesse, as hee is now.

at the preſent: for all greatnes had a beginning, and the beginning of that greatneſſe is deſert. Am I Noble, let me know that this nobleneſſe is the leaſt part of mine; for my fathers wonne it by their vertue, they had the glory, but I enioy the Titles. Haue I robd mine Heires of thoſe Titles, Honours, or Poſſeſſions? let them ſtriue to haue more honour in deſeruing more, that their Succeſſors may aſmuch remember their vertues, as I haue remembred the vertues of my Anceſtors. Queſtionleſſe howſoeuer

howsoeuer the reputation of a continued Family in ancient Honours, be preferred aboue any men of latter greatnesse, of some whose worth hath raised his house to a noble stile, yet is it in the lawes of reason most reasonable; that hee should deserue more respect, that by his owne atchiuements hath purchased dignitie, then others that onely haue it by the priuiledge of bloud, since the one weares but the shaddowes of his Predecessors triumphes, the other the substance of his owne.

Pouerty is no burthen to them as can ſuſteine it, is no enemy to ſuch as will imbrace it: He is only miſerable that knowes not to be content with his Fortune, eſpecially if his fall be procured by his owne errours. Then the ſureſt, the Nobleſt, the only meanes to redeeme publike calamitie, is by a publike (and yet inward profeſſion of ſufferance; for in all perſons and perſonages, reformation of folly is a worke of more praiſe then the working of folly is a cauſe of diſgrace.

What miſery can it then

then be to be eased of that care, which onely brings care in the possession. Of all mischiefes, the greatest mischiefe is to be a rich man, with a rich mans minde. There is no more reason why a meerely covetous man should loue Gold, but for that it is yellow or faire; Pasture, because they are greene; and so hath the enuious much more reason to couet abundance of wealth, because other men should want it. A couetous miser, is rightly a malicious consumer, for in heaping for himselfe, he consumes the

the maintenance of the needy: yet it is to be noted, that plenty is not alwayes to be dispraised, if the hauing of it doe not procure a scarcitie. But what losse is so great in a worldly estate (considering how vveake it is more then in opinion) which a wise man should not beare with moderation?

It is a misery to want, but a greater misery to haue too much: but for a good man to hugge the loue of abundance, that he should imagine the losse of it, should make him miserable,

ble; I must conclude this point that he hath neither goodnes nor resolution: if goodnesse, his content should be his best estate; if resolution, his want cannot be esteemed the worst pouertie, since extremity is a singular teacher to learne vs that we are men, and that there is both a diuine power and a prouidence aboue vs; the one consisting in being a God, the other in hauing a God-head.

Of Banishment.

The difference between a wise man, reformed by counsell and instruction, and an ignorant man, informed

formed in will and folly, is, that the wife will make good vſe of all aduerſity, when the ignorant thinks all aduerſitie intollerable. This is proued in the greatnes of a Noble courage, when it is enforced to forſake (either vpon publike diſgrace, or ſome priuate cauſes) the comforts of his friends and Countrie, which men of low hearts doe account a miſery of miſchiefes, and reckon that *baniſhment* is a bad kinde of torture.

It may not be denied but that ſuch may be the vnworthineſſe of the acti-

on

on for which a man is baniſhed, that his owne conſcience will in all places be a tormentor to his memory, and then the wound which he beares with him can neuer by change of place or time be wholy cured. Such a one, another of this latter times, well compared to the wounded Doe in *Virgill*, who (as the Poet ſayes) fled ouer Hils and Mountaines to eſcape death, but all in vaine; for ſtill in her ſides the Bow-mans killing Arrowe ſticks. So, thoſe men who haue the arrow of ſome *miſchieuous* *Lipſius.*

art,

art, piercing their afflicted hearts, although they be banished from the place where they haue committed villanie, yet they doe but goe from it, they cannot forget it. They flie the detraction of their sin, but cannot shunne it; or if they could shun the deed (as they cannot) what can that auaile when the doer is the man himselfe?

In good men, who through diuers misfortunes are sequestred from their natiue Countries vpon wrongfull or sleight occasions it is nothing lost for to them if they right-

ly

ly (as beeing good they will) instruct themselues in the first rules of wisedome, all Countreyes are a home. A noble and free resolution is a stranger no where; in which respect men perfectly wise, are said to be perfectly valiant; since as true wisedome is perfect vallour, so is true vallour perfect moderation.

Many men haue abandoned their Countries, & made themselues voluntary exiles vpon a desire and greedy hope of gaine, or better prosperitie: such haue beene the Romans,

Romulus

Romulus and *Æneas*; o
the *Patauynes*, *Antenor*; o
the *Britaines* (if the histo
bee of credite) euen o
owne *Brute*; yet truely t
end of those men was n
vvay glorious; for the
may more rightly be c
led fugitiues and runn
gates, then exiles or t
uailers.

He deserued well of t
Common-vvealth of *A*
thens, who hauing instit
ted excellent lawes for t
state publique, tooke o
of the Magistrates t
his lawes should be da
and duely practised, t
his returne from a iourn
whic

vvhich hee vvas to vnder-
ake: the oath being re-
ceiued, the good man free-
y liued baniſhed from his
Country, neuer returning,
hat for the ſafety of his
Country, his lawes might
ee kept inuiolable: Yet
vas this wiſe man ſo farre
n this *baniſhment* from
eproofe, that his action
nd memory in his action,
will neuer be forgotten.

Of all accidents that
an happen to a prepared
minde, this of *baniſhment*
hath little cauſe to trouble
he quiet calme of a ſteady
reſolution. It is often ſeene
hat ſundry perſons for ra-
rities

rities ſake, for morall in
ſtruction in compleme
or in behauiour, willing
ſome times trauaile in
forraine lands, and the
ſpend their time for thre
ſixe, tenne yeeres or mor
with great delight, takin
pleaſure and content in
growing old : Euen ſo
like manner let a goo
man reſolue himſelfe th
this hard word of *baniſh*
ment is but a iourney o
pleaſure into ſome ou
landing country, not pro
poſing or limitting to th
minde a time of commi
backe, but alwayes mind
ing ſome fit imploymen

hy hee ſhould goe: as if
ee were but Ambaſſador
om his owne to ſome vn-
nowne Prince: and with
hat diſhonor can an Am-
aſſadour be blemiſhed,
ho in the ſeruice of his
oueraigne leaues his life
s a pledge of his dutie?
t may be in the bondes
f Nature, ſome man will
eſteeme it an heauy mis-
ortune to forſake, or (as
n the vvorſt ſence they
erme it) to be thruſt from
he fruition of the com-
fort of his Friends, Chil-
dren, Allyes, and Kins-
folkes: ſuch a thought can
no more moue the temper
of

of a reſolued minde; the
it ſhould doe if hee wer
to leaue the world, ſinc
in dying, and in being ba
niſhed, heere is the diffe
rence, that the one neces
ſitie is commanded b
an vnchangeable decre
from Heauen, the othe
by a ſeuere impoſition o
man; both being a ſeuer
tion of old friends.

What a madneſſe wer
it in any to repute deat
(being thereto naturall
called) a miſery? Euen l
let him thinke of *baniſh*
ment, and withall, com
pare the great fortune
that ſome haue attaine

vnto

nto in that estate of ex-
le, with the possibilitie of
is owne.

THOMAS MOVV-
RAY, Duke of *Norffolke*,
n the Reigne of RICHARD
he second, being by the
aid King, by reason of the
Kings youth and indiscre-
ion, and in regard of some
other differences between
Mowbray and other Prin-
ces of the bloud, vpon an
appeale of Treason, bani-
hed; was so far from be-
ing heerewith dejected,
that adding practise to
the nobleneese of his cou-
rage, hee vndertooke a
glorious warre in the land
of

of *Palestine*, against the common enemie of God and Truth, the *Turke*, and willingly made his blood a sacrifice to the redemption of his Fame. Happy man, that sought out death with victorie, before that death could make him vnhappy by finding him out with ouerthrow: Happy *banishment*, which hath been the meanes of such memory, and happy cause of *banishment* that was the first occasion to such meanes of being memorable.

In like manner, *Hen*

of *Richmond*, being for his intereſt in the Crowne by that monſter of men and Kings, RICHARD *the third*, found (by his euen carriage and vvell tempered moderation) ſuch fauour and loue in the Courts and hearts of forraine Princes, as that being ſtrengthened with their ſtrengths, and encouraged by his owne right and vertue, he not onely returned to challenge but to recouer his owne, and to purge the Land of ſo intollerable miſchiefe as the gouerne-

ment of that cruell vsurper and bloudy King had made it sigh vnder. Happy *banishment*, in so glorifying that Prince: Happy Prince, in so disposing that *banishment*: for it is certainely true, that not any accident of misfortune (as the world accounts) but the minde of the patient in suffering, or not suffering, makes it a misery.

If examples be of any force (as they must be) by the president of former times to instruct the present, then may *Pompey* for greatnesse, *Affricanus* for Coun-

Counsell, *Hanyball* for courage, and *Ouid* for wit, tell vs that *banishment* doth not alwayes happen to miserable men, except their owne impatiencie worke their owne calamitie.

In short, a Wise and Noble man, by what hath beene said, may consider what might more haue beene said, to the building in this life this structure of the *Golden Meane* against the stormes and infelicitie of being a banished man, since a wise man resolued in all trials,

is neuer confined within the limits of place, but vpon all necessary occurrents doth repute himselfe euen in his birth to be the worlds Citizen.

Heere yet followes *Imprisonment*; which often happening to men of great place and qualitie, is not thought the least kinde of miserie, which men of such mindes doe with their bodies restraint locke vp and imprison all the best faculties of their reason, forcing Reason to be a slaue to Fortune, and rewarding the excellent digni-

dignitie of the ſoule, with the corruption of iudgement and Nature.

Such a mind as is kept within the inforcement of reſtraint, muſt imitate that *Dædalus* whom the auncient Poets faine to haue wings, with which he fled from that inacceſſible Caſtell where he was detained with his ſon *Icarus* a priſoner.

The Morall cannot but giue matter of note and application: *Icarus* the ſon betokens or may betoken the incapacitie of mens bodies, and *Dædalus* the

quickeneſſe of minde: both which, being the one with the other impriſoned; the one, which is the body, perſonated in *Icarus*, for want of moderation falls into the attempt of eſcape: the other, which is the minde, pattern'd in *Dedalus*, conquers aduerſitie by flying from it in bearing it: *Medio tutiſsimus ibis*: The GOLDEN MEANE *ſuperat ferendo*; tryumphs on the rigour of impriſonment by the freedome of a noble minde.

To a man arm'd in his extremities, often trials are but

but as many often praiſes, and euery triall giues a ſeuerall crowne of commendation in bearing many troubles with one and the ſelfe-ſame reſolution.

If the vſe of *impriſonment* be but onely a little made vſe of, it will be found that there is no means vnder the ordinances of Heauen ſo availeable for a man to conſider the miſerie of greatneſſe, as the feeling the miſerie (ſo miſtermed) of *impriſonment*:

Men, accompanied with

the imployment of worthy thoughts, are neuer leſſe idle then when they are alone, neuer more ſeriouſly buſied then when they are onely buſied (and haue time ſo to be buſied) with remembring that they are men: not that ſuch a remembrance ſhould caſt them lower then the conſideration of frailtie, but raiſe them higher then the acting of folly; not to depreſſe the motions perſwading temperance, but to rectifie the perſwaſions mouing to vertue: Hee is ſtronger that conquers

quers his owne passions, then hee that after winning many Countries, becomes a passionate conquerour.

The life of instruction is reading, and leisure the life of reading, and a retired restraint the life of leisure: which restraint is onely terrible in being called *imprisonment*. One that for a great some of money would pledge himselfe to liue in a chamber a yeere or two, or seauen, will not thinke such an indurance a misery, because the hope of gaine doth

leſſen or rather annihilate the ſeuerity of that iniunction.

Miſerable men, and *Miſerable* mankinde that will vndertake ſuch an affliction for bettering of their temporall eſtates, which being impoſed for the bettering of the eſtate of their reaſon and iudgment, they account inſufferable. Baſeneſſe of Nature that ſuffers that for greedineſſe, which being had, is not certaine one houre to be poſſeſſed, and yet will in the ſame kinde forgoe that which being once

once possett is neuer lost; O the furniture of the minde, vvhich being indeede the true lasting and onely best Riches! variety of bookes are sweet companions, and plenty of noble thoughts happy recreations: If I be a prisoner I will either talke with my Library, or sport with my thoughts, since one being learned, will proue sure instructers, the latter being Noble, vvorthy delights.

A man that is restrained from liberty, hath the liberty of retaining his owne

owne worthyneſſe, as worthily may be ſeene in *Maſſiniſſa* vvho being made captiue to *Scipio*, told him, *thou muſt* SCIPIO (qd. he) *enioy the benefit of thy fortune, by taking from me my life, or of thy mercy by loſing my bondes*: Take my life thou freeſt mee from bondes, free mee from bondes, thou bindeſt mee in bondes of loue; but if thou letteſt me liue a captiue, know *Scipio* I haue a heart that did neuer, nor euer can feele ſeruile captiuity.

It is certaine that ſuch as

as see their friends in bondage and in durance, who haue Noble mindes, see them, and see them not: they see them as men, but not as they are more then men.

Imprisonment is an excellent preparation to goodnesse, since euer after, in all fortunes, a man that hath beene a prisoner may knovv by himselfe hovv subiect a humane estate is to the brittlenesse of alteration; and he that doth not much amend his errors by this kinde of triall, is neither destined to

be

be an attemptor of any notable vertue, or a desire of any vertuous note. It is a milde Tutor, to teach as vvell how to gouerne as how to serue; for he who can serue aduersitie with meekenesse, can guide prosperitie with discretion.

Hee who is a prisoner, hath herein great cause to finde his friend, for such as are ingaged in a promise of loue, that loues not the person for his fortune, will shew likewise that they feare not his misfortune, because they loue his person. The saying

ing is old, and verified in this age of the VVorld, *that a man may haue many friends and yet little friendship*: but here a man shall soone be taught to distinguish the difference betvveene friendship and friends, although it is not to be vrged that therefore it is fit that euery one who vvould know truely his friends, should make himselfe, or bee made a prisoner; but that euery one beeing a prisoner should then haue fit time to know how hee is esteemed.

Imprisonment is not of such

such vertue in it selfe that men should seeke to be prisoners, thereby to be happy, but being by casualtie enforced vpon any, the vse thereof may be so happy, that hee who is imprisoned may not think himselfe miserable.

Euen as hee who being followed by the memory of some euill act, though he haue his body at liberty, yet is still *imprisoned* in the guilt of his minde. So hee that reformeth the crookednesse of his condition, by the imitation of goodnesse, though his bo-

dy

dy be impriſoned, hath by the ſelfe-ſame reaſon the freedome of the minde.

Impriſonment is a gentle ſickeneſſe, not to kill, but to chaſten the patient: and as men naturally proud may be humbled, but will neuer be humble, ſo men of a meeke condition may be launced for the recouery of health, but not wounded to the haſtening of death: which a Wiſe and Noble man, well fore-caſting, may arme himſelfe againſt reputed miſeries, and amongſt them all, againſt this

this one of *imprisonment*, that whensoeuer it should come to him, it should come to him rather to exercise then to ouerthrow him.

Of Death. Finally, amongst such men, whose reason is ouersswayed by nature, *Death* is reckoned for a misery, and is to them a misery indeed, but to others guided by the refined light of ludgement: it is esteemed (as it is) the onely remedie and secureſt ease against misery.

Death to a wiseman cannot come vnlooked for,

nor to a good man vnwisht for: since the wise, knowing that they must die, know likewise that *resolution* is the best comfort to welcome *death*, and the good being confident of their owne innocencies, desire the change of a better life.

He that will ouercome affliction by sufferance, beare calamitie with courage, weary out feare with hope, let him be resolute, that the worst of trials is *death*; and for that be armed whensoeuer it shall come, and be ready to imbrace

imbrace it.

If a Noble or a Wise man after disfauour of his Prince, neglect of his Countrey, forfeiture of his Estate, banishment from his Friends, *imprisonment* of his Person, or any other esteemed extreames bee threatned, with the losse of his head, or execution in any manner, certainely hee hath great cause to reioyce; for he is not worthy to see any end of his sorrowes, who is not prepared to meet it with a merry heart.

The end of all sorrowes

is

is *Death*, if the party to die be truely reconciled to his God and to his conscience.

The old Poets did fitly faine *Death* to be the childe of the Night, and Sleepe to be the Sister of *Death*; wisely including, that as Night and Sleepe wrap vp all in stilnesse, so should *Death* more perfectly finish the course of euils, by burying them in a graue, neuer to arise.

And no doubt, but heerein *Death* and Night haue much affinitie, that as the Night is fearefull, because

becauſe darke; but ſweet becauſe giuing reſt: So is *Death* in his ſhaddow (which is the night of opinion) before it, comes full of horrour, but in ſubſtance (which is the quickening to a better life) when it comes, full of ioyes.

It may be here obiected, that to die for ſome ſuppoſed offence by an enforced death, is ſcandalous, and therefore miſerable.

But it may be anſwered, that ſuch an obiection betokens but the feare of

railty. For if it be ex-
mined, we must confesse
hat the houre of *death*
uen to them that most
ooke for and desire it, is
ncertaine, and they can-
ot be so prouided at an
nstant as others that
now the instant when
ey are to suffer.

Heerein men destined
o *death* for some offence,
re (as it may seeme)
nore happy in their end,
hen they are vnhappy in
heir disorder of liuing
hat hath brought them
o that end.

Men, appointed to die,
knowing

knowing the time certain,
haue reason, and no
doubt, doe accordingly
fit themselues to forsake
and cast off all those parts
and thoughts that might
make them mortall, then
others who onely dreame
of a dying time, but not
resoluing that they draw
neerer to the time, are
many times suddenly ta-
ken in the fulnesse of their
filthinesse, and in the high
tide of acting vnlawfull
pleasures or abuses; and
here surely betweene the
manner of dying, the last
is most fearefull, since the

former

former, knowing the minute in which they are to depart from the World, doe by the stroake of Iustice enioy that benefit which wise and good men doe in mercy sigh and hope for.

Death is a happy Hauen, and men shipwrackt in the Sea of this earth cannot but couet it: It is a safe Inne, and men poasting in the iourneyes of wearinesse, cannot but seeke it: It is a path to blessednesse, and such as are good will finde it: It is a banquet of all goodnes,

and ſuch as be bleſſed haue found it.

Hee is vnworthy to liue that is not worthy inough to dye, and hee is not vnworthy to dye that hath liued worthily. The woman that demaunded of *Iupiter* that hee would giue to her two ſonnes the greateſt happineſſe that could bee beſtowed from heauen on men, had the ſame night her ſonnes both dead, as if the greateſt humane felicitie were to bee freed from beeing humane.

To conclude (for ſomething hath beene ſaid of this before) he which will wiſely and nobly practiſe the obſeruation of the *Golden Meane*, and ſhew the greatneſſe of Vertue in extreames, muſt keepe truce with his paſſions, & prepare his courage with this reſolution, that Miſery is no Miſery; for that is onely a miſery which is laſting, and thought ſo: and reputed miſery is not laſting, becauſe *death* out vveares it; is not thought ſo becauſe *death* vvill finiſh it: in the re-

ſoluing on the one Wiſedome will proue a Noble minde, in the other Noblenesſe will patterne out a wiſeman: for moderation in extreames make perfect both.

In the view of vvhat hath beene ſaid, vnder the titles of a wiſe and a Noble man, are comprehended all men, of all degrees and fortunes, whoſe Vertues doe make them wiſe; as their wiſedome doth make them Noble. For vviſedome conſiſteth not onely in gray heads, but in a ſtea-

ſteady prouidence how to doe, and Nobleneſſe conſiſteth not onely in an Honorable race; but in a prudent reſolution what to doe. Wiſedome informes the minde, and NOBLENESSE commends the actions; in ſomuch as euery one who can act wiſely, and deliberate Nobly, ſquaring his reſolution to reſolue ſteaddineſſe in both fortunes, may of merrit be inrolled amongſt the memorable: and bee remembred by the deſertfull to bee truely wiſe

because Noble : to bee perfectly Noble because wise.

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FINIS.